A COUNTERMINE OF UNION

TO THE

JESUITES *Infame of Division*,

Whereby they Contr[illegible] Blasting of the Work of Mercy, and the Return of a Flood of Ruine and Desolation upon this Church and Nation.

Being a short

PLATFORM

OF

Expedients for *Peace*,

For the Preservation of [illegible] the Repair of the Great [illegible] upon us, by an [illegible] Reconciliation of the Differences that are amongst us,

Directed to the Right Honourable,

THE

Council of State.

By THO. WARMSTRY, D.D.

ROM. 12.18. *If it be possible, as much as [illegible] live peaceably with all men.*
ROM. 14.19. *Let us therefore follow after [illegible] that make for Peace, and things wherewith one may edifie another.*

LONDON, Printed for *John Williams* at the Crown in Saint *Pauls* Church-yard, 1660.

TO THE RIGHT HONOURABLE THE *LORD PRESIDENT* AND THE Councel of State.

Right Honourable,

IT hath pleaſed the Lord to raiſe you up to be Inſtruments of Mercy, and Bleſſing, and Peace, unto this afflicted and diſtracted Church and Nation; He hath led you on unto this Bleſſed Work, by ſtrange Operations of his Divine Providence, by Wonderful Returns unto the prayers of his people, and by a Hand ſtretched out from Heaven; He hath done great Things for you, and by you, for his people; And hath ſet Honour and Happineſſe before you, that your Names may be precious to all Generations: But yet the Work is not ſo ſecure, but that Imprudence in ſome, and Violence in others, and Malice in thoſe that are enemies to your worthy Proceedings, are too too buſie to obſtruct and overturn the glorious Buſineſſe you have in Hand. There is great need of Watchfulneſſe and Moderation, to make way for an Happy Iſſue unto your Proceedings. That

therefore I may be in some measure serviceable unto GOD, *and You, and his People in This, (as we are all bound to wait upon Him and You, as his Instruments therein) I crave leave humbly to present these short Expedients for Peace unto your Hands, Which if you shall be pleased to accept and countenance, The Beames of your favour, I hope, will make them grow, and bring forth the desired Fruit; And thereby you will exceedingly Oblige*

Your Humble and Faithful Servant
in all the Wayes of Holy and
Righteous Peace,

T. W.

EX-

EXPEDIENTS FOR PEACE.

1. HAt we all labour to reconcile God unto us, and to obtain peace with him, by an humble confeſſion of our ſeverall ſins, and true and Godly ſorrow for them, and converſion from them and by flying unto his mercy by true faith in Chriſt Jeſus, for as our diviſion from God, who is the Center of our Union, is the fountain of all our diſcord with one another; ſo our reconciliation unto him, muſt be the foundation of our reconciliation and peace with one another; which cannot otherwiſe be comfortably obtained, nor firmly eſtabliſhed. *Iſa.* 57. 23. *There is no peace to the wicked, ſaith my God.*

2. That all ſpiritual Tyranny be laid aſide whereby men take upon them to make their judgements or apprehenſions; and too too often their paſſions, and intereſts, the rule of other mens conſciences. And that the impoſing of rules be left unto the Magiſtrate and Governour.

3. That the ſpirit of abomination may be abandoned, whereby Sathan hath taught people to reject things as wicked and impious, becauſe others whom they diſlike

embrace

embrace them. And that the faules of perſons, may not be laid upon callings, or upon their tenents.

4. That we may take heed of a private ſpirit, whereby people are ſo apt to require, that all things may be done to the ſatisfaction of them, and of their party; without any or at leaſt an equall regard unto others, as if their concernments were the onely intereſt of the world, and their apprehenſions or opinions, the rules of Government to all mankinde. Which abominable pride, and uncharitable neglect of others, is the great Mine of diviſion. But we muſt remember that the deſigne of the framing and reforming of Church-matters, is not only to pleaſe or ſatisfie, thoſe that are of this or that perſwaſion, but to provide for the good of all. Not only to ſecure or rectifie thoſe that are within, but alſo to gaine and bring in thoſe that are without, 1 *Cor.* 10. 32. *We muſt give no offence, neither to the Jewes, nor to the Gentiles, nor to the Church of God.* 1 *Cor.* 9. 21. *But become all things to all men, that by all meanes we may gaine ſome.* We muſt conſider what is the concernments of Papiſts, of Turkes, of Jewes, of Heathens, as well as of our ſelves; That we may remove all impediments and diſcouragements from them, and give them all inducements, and helps, that we can, to bring them into the truth. It is a very great miſtake in the reforming of things in the Church, to go as far as we can, from thoſe that are ſtrangers or enemies to the truth. Indeed we ſhould come as neer them, as God will give us leave, that we may bring them over unto us. I admire the wiſdome of our reformers in this Point, and ſee and pitty the follies of thoſe that are wiſer in their own conceipts; We ſhould aske our ſelves ſome times the queſtion, *Quota pars mundi ſumus:* how great a part of the World we are. And not ſet ſuch a valew upon our

ſelves

ſelves, as if all the reſt of the World muſt be left to periſh for our ſatisfaction.

5. That in the framing of Church-diſcipline and order, the weakeſt Chriſtian among us, may be moſt conſidered. *Rom.*15.1. For *they that are ſtrong muſt beare the infirmities of the weak.* but the weak cannot come up to the ſtrength of the Strong. *Gen.*33.13,14. *Jacob* muſt not overd-rive his Flock, but muſt keep pace with the Women and Children, though *Eſau* out-ranne them, and will not keep them company.

6. That it be reſolved that the peace of the Church, is above all Ceremonies whatſoever. And that thoſe things ought to be ordered not by private men, but by Governours, as appeareth moſt conducible to edification, and converſion. And that theſe walls of the Church, ſhould be made all of Load-ſtone; not only to defend thoſe that are within by their ſtrength, but alſo to draw thoſe that are without. And we muſt take heed of that fooliſh and pernicious errour, which is ſo often committed in the ſpirituall Architecture of theſe latter dayes. Whereby men are ſo intent, upon the ſatisfaction and the making of the Wall, that they forget to make the Gate, to admit others in or to let us out to them, to do them good. And have gone about to bring the Church to the ſtate of Laiſh in too too great a meaſure, *Judg.* 18. 7. *To have no buſineſſe with any man.* We muſt remember the true Church hath the charge of the falſe and corrupt members of the World, to endeavour to ſave and bring them in.

7. That all names of ſtrife and diviſion (as to any odious or contumelious uſe of them) may be aboliſhed, as Puritans, Presbyterians, Independents, Caveliers, &c. that they may not be Enſignes of contention amongſt us.

8. That

8. That the comprehensive way may be [illegible] matters of difference. That is to say, that way that may satisfie all as much as may be. As in the case of Episcopacy and Presbytery, where some would have the Government to be by Episcopacy, others by Presbytery. Let them be both joyned in a moderate subordination to end the quarrell, which is otherwise never like to be decided.

9. That the safe way where it is to be found, may silence controversies and discourses concerning wayes that are more dangerous, *viz.* That that which is safe may be embraced, and that which appeareth questionable rejected.

10. That all the Rules of God, as well one, as another, yet in their severall orders may be acknowledged and owned, *viz.* 1. The Rule of truth, of holiness, justice, and purity.

2. of Order.
3. of Charity.
4. of Expedience.

And that that wise saying of Mr. *Calvin* may be embraced and practised, *Sicut Charitas fidei, ita libertas subjicienda est Charitati.* As our charity is to be subject unto our faith, so our liberty is to be subject unto our charity.

11. That there may be some of the most moderate, and sincere, uningaged of all parties chosen, to entertaine a faire discourse about matters in controversy, and a moderatour appointed, and that this be managed in private, that weak People may not be present, who are not able to judg of the force of an Argument. Remembring the Rule of the holy Apostle. *Rom.* 14. 1. *Him that is weak in the faith receive ye, but not to doubtfull disputations.*

12. That

[illegible] may be not by formall dis-
[illegible] in it so much of engagement to
[illegible] by a more familiar way of discourse.

13. That the things wherein the severall parties differ from one another, may be drawn up into a summary or briefe, that they may be proposed to consideration.

14. That the first consideration may be, whether the controversie be worth the debating, whether the question be materiall to be decided or no, and if not, that it may be cast out.

15. That in case the controversy be of weight, it be considered whether a faire interpretation of one another, may not reconcile the difference, and that all λογομαχία or quarrell about words may be studiously prevented, and avoyded, together with all bitternesse of language, and violence of Spirit.

16. That those things wherein we differ may be composed, by an appeale to those things wherein we agree.

17. That misteries of Religion be allowed to be above the search of humane reason, and not exposed to the unsound force of arguments, drawn *ab absurdo Consequente* from absurd consequences, which is not safe to be used but in matters that are cleare unto reason.

18. That the analogy of the Text and Analogy of Faith; together with the universall doctrine and practise of the Church, be admitted for the great deciders of differences.

19. That worldly interest of all sorts may be shut out for a wrangler and a make-bate, and that all these things be resigned up entirely to the Parliament; remembring that he is injurious that seeketh to obtaine that which is other-

wiſe his private right, either by procureing a publique ruine, or by hindering the publique good.

20. That Curioſities in Religion may be laid aſide, and ſecret things may be left unto God, and faith and repentance look't after, according to that excellent concluſion of *Moſes, Deut.* 29. 29. *The ſecret things belong unto the Lord our God, but the things that are revealed unto us, and to our Children for ever that we may do all the words of this Law.*

To conclude, let *pride, ambition, covetouſneſſe, ſuſpition*, which is, *venenum amicitiæ*, the *poyſon of peace* and *amity*, be abandoned, let all reſolve to keep within the *bounds* of their *callings* and within the *limits* that God hath circumſcribed about them in their *relations*, and *places*, to *bear with the infirmities of one another*, and make a *charitable interpretation of other mens actions*, not taking upon them to judge farther then they can ſee, and caſt out that opinion which is the *incendiary in all ſocieties*, that the *miſcariage* of others *towards us diſchargeth us of our duties towards them.* Let us pardon one another, and beleive that Chriſtians can forgive the greateſt injuries, 1 *Theſ.* 4. 11. and let us *ſtudy to be quiet, and do our own buſineſs*, *Rom.* 12. 21. *and labour to overcome evill with good.* Which is the moſt glorious way of Conqueſt, and Victory over our *Enemies.* Let us agree in thoſe things wherin we do agree, and in that whereunto we have attained. *Phil.* 3. 16. *Let us walk by the ſame rule, and mind the ſame things*, according to that excellent rule of the Apoſtle, *let us put on peaceable affections and pray for peace*, and not ſuffer *difference* in *opinions*, to diſcharge from *Chriſtian love and Communion*, which is the great door, at which we muſt enter

ter to mutuall edification. *And let it be remembred that when the Lord is pleased to make overtures of peace, they that do hinder it, either out of study of sides, or for maintaining of parties, or for any other indirect end, shall answer to God for all the mischief, and bloud, and ruine, that shall follow. From which dreadfull guilt the* LORD *deliver us.*

FINIS.